THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

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[FOR THE HERALD.]

To Calvinists and Arminians, who profess to believe that a great part of mankind will suffer endless misery in another world.

BRETHREN,

There is one subject to which I wish to call your attention, believing as I do, that it is one upon which you have not so often and so deliberately reflected, as you have urged and insisted upon it, when offering your reasons for believing, that all mankind cannot, or will not be made as happy as yourselves in a future state.

The subject to which I allude, is in relation to the "exercise of our reason in matters of religion." I shall not be accused of misrepresentation, when I state, that, we are all taught from the pulpit, and more particularly in private, not to exercise our reasoning powers when conversing upon the important subject of religion; and that, to exercise such reasoning powers when searching the scriptures, is extremely pernicious; because, say our teachers, a great part of the bible was given *not to be understood;* but enough they say, is given for our benefit, which may be understood by the weakest capacity, and this too, without the aid or assistance of reason.

A part of that bible doctrine which is so plain, and which divines say is so easy to be understood, is, that God has prepared a lake of material fire and brimstone somewhere, (they do not tell us where) into which he will, at the close of this life, cast all wicked people, where—

"Billows of angry fire shall roll
To blast the rebel worm—
And beat upon his naked soul
In one eternal storm."

And that all good people or christians, will at the close of life be received to a place of perfect, uninterrupted happiness, where new pleasures will be felt, new joys expressed, in beholding the magazines of Almighty wrath poured out upon those, who in this life had been the companion of their years or the offspring of their bodies; and at this terrific sight, will strike their harps of gold, and shout a hymn of praise at such an exhibition of God's vindictive justice. And that after the lapse of years or ages, this scene of misery to the wicked, and of happiness to the righteous, will be succeeded by the great and final drama, in which the disembodied spirits of the saints above shall quit their blest abode, and in their way shall meet their kindred naked souls, which for an equal length of time have sustained the wrath and curse of God in the dismal vault of hell, and reuniting with their former tenement of clay, shall stand before the judgment seat of Christ. After an impartial trial, in which no *error* can be made, nor *mistake* happen, the *then* righteous will have *guaranteed* to them a state of endless, uninterruped felicity; and the *then* wicked will have secured to them a state of endless, unalloyed misery.

This, my brethren, is, by divines said to be a part of that bible doctrine, which is so easy to be understood without the exercise of *human* reason.

Now if the above is a bible doctrine, I know of no other qualifications necessary to ascertain the fact that it is so, than good eye-sight and an ability to read English, but it would require more than human reason or spiritual vision to understand it. But brethren, my object is to ascertain if possible, whether the bible, which even divines some times say, was given for our instruction, is intelligible or easy to be understood without the exercise of that faculty which we term reason; and whether the doctrine of endless misery can be proved from the plain literal language of scripture, or in other words, whether those texts which have been selected from the bible to prove endless misery, do in fact literally and clearly prove it without the exercise of human or any other reason; for if they do, then I may assert without fear of contradiction, that any doctrine whatever may be proved from a like number of texts. Yes, impious as

the assertion may appear, I aver that the endless misery of every son and daughter of Adam can be proved from the sacred book.

To illustrate the idea, that the bible is perfectly unintelligible without the exercise of reason, I have selected and set down a number of such texts as are adduced, and mostly relied on to prove the endless misery of what are called the "finally impenitent;" which texts, our teachers say, must be read, understood and believed literally, without the exercise of reason or judgment, and in this way the doctrine of interminable woe and misery, (they say) is fully and clearly made out. Opposite to these, I have also set down other texts which we are told must not be read, understood nor believed in their literal sense, but by the aid of reason and the exercise of our judgement, they must so be explained and understood as to establish in the understanding, the belief of a doctrine, which is entirely different from that which the language in its most literal and simple sense would import—

Such portions of Scripture as we are told must be understood and believed in their most literal sense.

For in the day thou eatest thereof, thou shalt surely die. Gen. 2, 17.

God is angry with the wicked every day. Ps. 7, 11.

Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? Isa. 33, 14.

The wicked shall be turned into hell, & all the nations that forget God. Ps. 9, 17.

The soul that sinneth, it shall die.—Ezek. 18, 4.

My spirit shall not always strive with man. Gen. 6, 3.

For behold the day cometh that shall burn as an oven, &c. Malachi, 4, 1.

And said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come and who shall be able to stand? Rev. 6, 16 & 17.

Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John 5. 28.

Oh! Jerusalem, Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not. Matth. 23. 37.

And ye will not come unto me that ye might have life. John 5. 40.

Such portions of Scripture as orthodox people say, must not be understood in a literal, but figurative sense.

I will redeem them from death, O death, I will be thy plagues. Hos. 13, 14.

His anger endureth but a moment.—Ps. 30, 5.

He that walketh righteously & speaketh uprightly—He shall dwell on high.—Isa. 33, 15. 16.

For the Lord thy God is a consuming fire. Deut. 4, 24.

For thou wilt not leave my soul in hell, and thou hast delivered my soul from the lowest hell. Ps. 16, 10, & 86, 13.

To deliver their souls from death and to keep them alive. Ps. 33, 19.

For the Lord thy God is a merciful God, he will not forsake thee, neither destroy thee: Deut. 4, 31.

For the day shall declare it, because it shall be revealed by fire. 1st Corinth. 3, 13, 15.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not, behold your God will come with vengeance, even God with a recompense, he will come and save you. Isa. 35, 3, 4.

Verily, verily, I say unto you the hour is coming *and now is*, when the dead shall hear the voice of the son of God, *and they that hear shall live*. John 5, 25.

I will ransom them from the power of the grave, I will redeem them from death. Hosea 13, 14.

For I say unto you (the Jews) ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord. Matth. 23, 39.

The Lord will not cast off forever.—Sam. 3, 31.

Thy people shall be willing in the day of thy power. Ps. 110, 3.

And in hell he lifted up his eyes, being in torments. Luke 16. 23.

And these shall go away into everlasting punishment. Matth. 25. 46.

He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still. Rev. 22. 11.

But he shall say, I tell you, I know you not from whence ye are; depart from me all ye workers of iniquity. Luke 13. 27.

And the smoke of their torment ascendeth up forever and ever, and they have no rest *day* nor *night*. Rev. 14. 11.

But woe unto that man by whom the son of man is betrayed; it had been good for that man if he had not been born. Matth. 26. 24.

For, as in Adam all die. 1st Cor. 15. 22.

And if the righteous hardly are saved, where shall the ungodly and the sinner appear? 1st Peter, 4. 18.

He that believeth and is baptized shall be saved, but he that believeth not, shall be damned. Matt. 16, 16.

Then said Jesus unto them (the Jews) I go my way and ye shall seek me, and *shall* die in your sins: whither I go ye cannot come. John 8. 21.

For what shall it profit a man, if he shall gain the whole world and lose his own soul. Mark 8. 36.

Or what shall a man give in exchange for his soul. Mark 8. 37.

And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that *know not God*, and that obey not the Gospel of our Lord Jesus Christ—who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 1st Thes. 1. 7,8,9.

There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out. Luke 23. 28.

But the fearful and unbelieving, and the abominable, &c. shall have their part in the lake which burneth with fire and brimstone, which is the second death.—Rev. 21. 8.

Out of the belly of hell cried I, and thou heardest my voice. Jonah 2, 2.

And the everlasting mountains *were scattered*. Habak. 3, 6.

Can a woman forget her sucking child, yea they may forget, yet will I not forget thee. Isaiah 49, 15.

For there is not a *just* man upon earth. They are *altogether* become filthy. Ecclesiastes 7, 20, and Ps. 14, 3.

And there shall be no night there, and they need no candle, neither light of the sun. Rev. 22, 5.

But except ye repent ye shall all likewise perish. Then Judas repented himself, and brought again the thirty pieces of silver, saying I have sinned, &c. Luke 13, 3. Matt. 27, 3, 4.

Even so in Christ shall all be made alive.—*ibid.*

This is a faithful saying and worthy of all acceptation, that Christ came into the world to save *sinners* of whom *I am chief*. 1st Tim. 1, 15.

For what if some did not believe, shall their unbelief make the faith of God without effect? God forbid. Matt. 3, 3, 4.

And all flesh shall see the salvation of God. Luke 3, 6.

Little children (Christ's disciples) yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go ye cannot come, *so now I say unto you*. John 13, 33.

Behold all souls are mine saith the Lord. Thine they were and thou gavest them me, and all mine are thine, and thine are mine, and this is the Father's will, that of all which he hath given me I should lose nothing. Eze. 18, 4. John 17, 6 10, & 6, 39.

And they shall teach no more every man his neighbor and every man his brother, saying know the Lord, for they shall all *know* me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more. Jer. 31, 34.

He will swallow up death in victory, and the Lord God will wipe away tears from off all faces. Isa. 25, 8.

And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; and shall obtain joy and gladness, and sorrow and sighing shall flee away. Who gave himself a ransom for all, &c. Isa. 25, 10.

For God hath concluded them all in unbelief, that he might have mercy upon *all*. Rom. 11, 32.

ROLLA.

An Address to the Public by the Evesham Association, on the subject of Ardent Spirits.

It is cause of much regret, that there are not more of our fellow citizens engaged to discourage the unnecessary use of Ardent Spirits; and it is our earnest desire to enlist every serious and enlightened mind to aid us in this very interesting concern.

It has been with heart felt pleasure that we have observed many men of talents deeply interesting themselves in the public good, laboring diligently to correct the most prominent evils of the age, as *war* and *slavery*. But while these are becoming more and more reprobated throughout the Christian world, this subtle foe, this tyrant *strong drink*, is enslaving many of our connexions in life, and probably slaying more of the human family than sword, famine and pestilence.

When ardent spirits are admitted into our families, and given to our laborers as a common drink, it exposes them to the liability of becoming victims to intemperance. And the heretofore prevalent but erroneous idea, that this stimulant is requisite in the performance of hard and constant labor, is easily refuted by a reference to actual experiment. And we are supported by the best medical authorities, when we say they possess no nourishment.

The season is now approaching, when apparently we may receive from the hands of a bountiful Creator, a rich reward for our toil; but can it be said that we are rendering unto him the gratitude and praise that are due; if in gathering the blessings of His munificent hand, we indulge ourselves in the free use of those intoxicating liquors, which inflame the passions, enervate the mind, and draw it from its Creator—which deprives man of his reason and sinks him below the brute creation; and in short, is the source from which flows most of the evils that degrade and afflict the human family. The practice of thus handing out ardent spirits in hay time and harvest, has been long sanctioned by custom, and probably by many, without ever taking a serious thought of its contaminating effects on the morals and health of the laborer. And though for a time this evil seed may remain apparently dormant, yet 'tis striking deep its wide spreading roots, though feebly and slowly in its beginning, yet 'tis silently progressing and almost insensibly maturing, and ere long will show its desolating effects. Let every farmer, therefore, before he procures ardent spirits to use in his harvest field, reflect seriously on the importance of making a firm stand against the use of this prolific source of intemperance; let him duly consider, whether by withholding the intoxicating cup, he may not save a fellow being from the "horrible pit," and be the happy instrument of advancing the cause of virtue and morality, and largely contribute to the comfort and happiness of his fellow creatures.

We sincerely hope, the tender feelings of humanity may never become callous, by the frequent witness of such scenes as we now describe: "Mark the amiable and virtuous wife of the drunkard, watching at all unseasonable hours of the night, sleepless and disconsolate, her eyes swollen with grief, and her heart almost ready to burst with painful anxiety for the return of her once fond and affectionate husband. She clasps her sleeping and lovely babe to her breast, starting at every whistle of the wind, or the beating of the storm, anticipating some unwelcome messenger with tidings of some mishap to her devoted husband. Should he arrive without accident at late unseasonable hours, he may be quarrelsome and abusive, and instead of pouring the oil of consolation into her bleeding heart, render her situation still more wretched. What is the deplorable situation of many families at this moment, who once lived in wealth and opulence? They have been swept by this fell destroyer of human happiness, as with the 'besom of destruction,' to the lowest state of poverty and degradation; the poor are rendered still poorer and more wretched by its inordinate use."

In closing this address we sincerely desire the encouragement of all, especially of those who have been overcome. We feel sympathy for the weakness of a brother whose strength has failed in the hour of temptation. But let not these be discharged. You may still obtain strength by timely resisting temptation, and carefully watching unto prayer. And may the young men avoid the common use of this article. Your example will have a powerful influence to remove this dangerous custom: and for your faithfulness herein, you will be rewarded not only with the

blessing of preservation, but the crown of peace will assuredly rest upon you.

THE ASSOCIATION.

[*From the Gospel Inquirer.*]

FALSEHOOD DETECTED.

The opposers of Universalism, not being able to prevent the spread of the truth by honest and manly means, have resorted to falsehood to accomplish their unhallowed purposes. They, accordingly, have reported that David D. Howe, who murdered Othello Church, in the county of Allegany, and who was recently executed, was a Universalist. This is considered as good proof that Universalism is false, and has a bad tendency. Admit for a moment, which is not the case, that How was a Universalist, and does that prove all Universalists to be murderers? No. If How were a Universalist when he murdered Mr. Church, and this fact were alledged against Universalism, the account would be easily ballanced by introducing the famous John Calvin, the murderer of the unfortunate Servetus. It may be considered wrong to say that Calvin murdered him. It is however true, and has been proved to the satisfaction of all reasonable minds, that if he did not actually blow with his sanctified and orthodox breath, the fire that consumed Servetus, he was the first and efficient cause of his death.

But How, according to his own confession, was not a Universalist. If his own word is to be taken as evidence in the case, the report that he was a Universalist is false. If it be said that he was a murderer and a very wicked person, and therefore is not to be credited, we ask who will believe any thing that he has said? For a full and impartial account of this subject the reader is referred to the following article from the Rochester Magazine.

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Now O ye Priests! this commandment is for you.

"If I be a Father, where is mine honor, O ye priests that despise my name? If you will not lay it to heart to give glory to my name, saith the Lord of hosts, I will even send a curse upon you:" Mal. i. 6. ii. 1, 2.

That the welfare and prosperity of a country depends very much on the moral character and condition of its inhabitants, is a universally acknowledged and sound maxim. But when religion itself is mistaken for a blind and infatuated zeal, calculated to mislead and delude the wretched victims of its fury.—When this mania, like the poisonous effluvia of the pestilence that walketh in darkness, diffuses itself through all ranks and classes of community, does it not behoove every one to be on his guard, lest the passions obtain a complete ascendancy over the judgment. Had not a kind of Jemima Wilkinson, or Johanna Southcot fanaticism, seemed to pervade the minds of many, whose good sense should teach them better, we should not have troubled the public with observations of a painful or satirical nature!

The Priests who serve at an idolatrous altar, and who have said, put me, I pray thee, into the priest's office that I may get a piece of bread, perceiving that a corrupt and hideous superstition will no longer pass for the religion of Jesus, and unwilling to give up the craft, have betaken themselves to fraud, deceit and Romish tricks to support their sinking system.

In the Allegany Republican of Feb. 20, appeared a part of the Rev. Caleb Hopkins' sermon or rather philippic against Universalism. The above named paper is published by Sam. P. Hull, at Angelica, where Mr. Hopkins bears the character of an Episcopal clergyman. David D. How was at this time confined in the prison of Angelica for the murder of Church. During August 1823, the said Mr. Hopkins held a public debate at the great Falls of Niagara, with the Rev. L. S. Everett, minister of the reconciliation at Buffalo, but, being worsted, it is probable that the Rev. Mr. Hopkins has been constantly seeking revenge since that time, for his fallen honor. The unfortunate How lay in the prison just at hand. In the distress and melancholy of his mind, beset by a host of pretended soul-savers, who were continually crying hell-fire and fury in his ears; the man through weakness of mind, fell a plastic instrument into the hands of knavish priests, who, as I am credibly informed by an ear witness; insisted that he should throw the blame on Universalism, he at last complied; and thus the business was brought to an issue.

Agreeably to the stipulated arrangement, How spoke of the doctrine of Universalism on the scaffold, and cautioned the people against it as one cause of his ruin. Now thought the priests, (about 20 of whom attended) this is all well; our point is gained; we shall sound loud the trumpet, and all the superstitious women

and children will fear and tremble; and so we shall be delivered from the trouble of using any arguments to defend our various systems of superstition. But hark! hark! Mr. How was a believer in hell torments, and, fearing God would treat him a little more severely, if he died articulating falsehood, he declares he never honestly believed Universalism; that he had not named it as an excuse for his crimes, for they were committed to gratify a wicked disposition; that he now realized the danger of resting on any system of doctrines without experimental religion.

That How was not a Universalist, is evident from his own language. His principal distress arose from the belief that he had sent Church into another world without time to prepare to meet his God. He said, "the horrors of the gallows I fear not, but the thoughts of the judgment make my flesh tremble on my bones. If I could be raked up in embers, or suffer any thing here, it would be pleasure, if I could be happy at last." Here is evidence sufficient that Mr. How was an orthodox believer in hell torments! Indeed this would be naturally expected, for it is contrary to the nature of things, that a Universalist should ever become a murderer. But that a believer in endless misery should be a murderer, is consistent with his doctrine. He that believes God to be an infinite murderer; and that it is his duty to be like his God, must, if he yield to his religious opinion, be a murderer, whenever he obtains a sufficient provocation!!

Here is an adherent of orthodoxy, expiating the folly of offering at its shrine, the rites of Moloch. What is said of David and Saul, well applies; superstition has slain her thousands, and orthodoxy her ten thousands. Nay, by the confession of orthodoxy, the most damning sin in the world could never have existence, had it not been its own wicked creed. I mean despair! Hear ye blind leaders of the blind, and let your souls loathe your own folly!

Strange though it appear, yet it is an occurrence of daily experience, that those dignified clergy, who look down on the greater part of mankind as fit fuel for the burnings, should exhibit such a contrast between their feelings and those of their Deity; for they allow that God is perfectly satisfied, that the greater part of men, should be consigned to destruction. But when any person, however vile, comes to die, even by the hands of the hangman, a motley group of these Priests assemble with their nostrums to administer to the patient; all of which, in the true spirit of quackery, they affirm to be, complete panaceas. Like true sons of the mother church, each must contribute his mite, to rescue the soul from its merited sufferings, and fit it out with a little money to pay Charon for the ferry, or bribe the door keeper of another world, to let the poor Ghost pass on!

The Orthodox Clergy are truly distressed at the progress of Universalism in this district of the country. The Rev. Dr. F. asserts Unitarians and Universalists, however honest in their sentiments, must expiate the crime of heresy in an endless Hell. The Rev. Mr. P. says, they shall appear in Judgment as abandoned blasphemers. He is bold to assert that none have espoused the doctrine of Universalism, who have not either committed, or intend to commit a capital offence. The Rev. B. acknowledges the scriptures do not teach the doctrine of hell torments, but it will not do to tell the people so. The Rev. Mr. C. advises the people not to hear Universalism, for though true, it should not be encouraged; and the Rev. Mr. H. says if he were a Universalist, he would commit murder and suicide. To complete the climax, the Rev. Mr. W. affirms if there is no Hell there can be no Heaven; and the Rev. Mr. D. puts on the cap stone by asserting that if Universalism be true, it is not worth the trouble to bury a man.

Readers, do such preachers give glory to the name of God, according to the commandment, or do they not rather glorify the devil, by ascribing to him the kingdom, power, and glory for ever and ever!—Such is the state of affairs in THE GENESEE COUNTRY, notwithstanding Universalism has increased in this very district, in a quadruple ratio during the last year.—That you may perceive that our clergy are true sons of the Church, compare them with those of Spain and Italy, as described in the following anecdote:

"When I was in Europe, I amused myself with the conduct of the Clergy on all saints day. From three o'clock Nov. 1st to the same hour the next day, is given by his holiness as an holiday to the souls in Purgatory; during which time they may fly about and divert themselves in the air-

Nov. 2d the priests and friars preach the sermons for the souls, and receive as much money on that occasion, as they do at other seasons for two months. Many of them use brimstone and burn it in the pulpit, saying these flames are like those of Purgatory. They also use pictures to represent the Ghosts in purgatory, holding up their hands and crying for assistance.—They prove their sermons by peculiar revelations and apparitions, for they cannot find a single passage of scripture on which to ground their assertions. Such sermons are to the sensible part of the people, better diversion than a comedy."

P. S. The scriptures say, believe in the Lord Jesus and thou shalt be saved; but of late, times are greatly changed, and now orthodoxy declares that, whoever would be saved, it is necessary above all things, that he believe in Hell and the Devil!!

The following, if we are not mistaken, is from the pen of Dr. Nott.

AN EXTRACT.

Under the cover of Religion, men perhaps more frequently indulge the bitterness of passion without compunction, than in any other situation. The wretch, who wantonly, and without some "salvo to his conscience," attacks private character, feels self-condemned. But the sour sanctimonious, grace hardened bigot, embarks all his pride, gratifies all his revenge, and empties his corroded bosom of its gall, and having done so, smooths over the distorted countenance, on which sits the smile of Judas, and half believes, that he has done God service.

The proud, ambitious, arrogant clergyman, takes his stand in the church with the same views, that the proud, arrogant and ambitious statesman takes his in the world. Is self-aggrandizement the motive of the latter? so it is of the former;—And this is to be sought in pursuit and studies, which ought above all others to sweeten the temper, and humble the pride of man. The arch casuist soon, indeed, acquires a zeal for religion, but it is cruel; he learns to contend for the faith, but he contends with acrimony; even the Cross, the sacred symbol of the Saviour's sufferings, is borne about with him as an ostentatious emblem of his own humility. His own creed is the standard of doctrine, his own church the exclusive asylum of faith. He fancies that he possesses, *solus in solo*, all the orthodoxy, all the erudition, all the taste of the kingdom. If any one dares pass the boundaries he has fixed, or to adopt a mode of expression he has not authorised, he brands him with the appellation of *heretic*, and instantly hurls at his devoted head a thunderbolt. If an individual stands in his way, and particularly if that individual possesses an influence which he envies, he marks him as his victim. The sacrifice, however must be orthodoxly performed and attended with all the external forms of sanctity. To prepare the way for this, disingenuous insinuations are thrown out against the hated object. His sentiments are misstated, his language is perverted, and his performances are dissected and combined anew, and held up in opposition to sound doctrine in order to awaken jealousies, to weaken the confidence and steal away the affection of his christian friends. In the mean time, and the more effectually to conceal the ultimate design, the sacred names of friendship, of sincerity, of candor, are flung around the devoted individual; profession swells on profession; a sense of duty, a love of truth, and even thy glory, God of mercy! is declared by the insatiate executioner to govern him whilst he feels at the moment, the malice of hell rankling in his bosom, and dips his pen in the venom of the damned! The assault is indeed conducted under the banner of Jesus Christ; but it is immaterial whether it be the banners of Jesus Christ or Mahomet. A proud, haughty, persecuting spirit, wherever or in whosoever found, will transform the mild accents of heavenly grace to execrations; and steep as soon the Evangelists as the Alcoran in blood.

☞ A RELIGIOUS MANIAC.

Israel Ruland of Brookhaven, laboring under what is called a concern of mind, on the night of the 5th ult. awoke his wife and very deliberately told her, that it was revealed to him that he must destroy his family, and as deliberately rose for the purpose; but the wife not believing in such a revelation, took her immediate departure for the neighbors, who, as soon as being made acquainted with the affair, returned to the house, where they found the oldest child, about 8 years old, with its brains dashed out; it lived nearly an hour. He likewise had broken the skull of another child about four years of

age, belonging to a woman in the house. The Doctors say it cannot live.

POETRY.

SUNDAY EVENING.

[*From Blackwood's Magazine.*]

I SAT last sunday evening,
From sun-set even till night,
At the open casement, watching
The day's departing light.

Such hours to me are holy,
Holier than tongue can tell—
They fall on my heart like dew
On the drooping heather bell.

The sun had shone bright all day—
His setting was brighter still;
But there sprang up a lovely air
As he dropt down the western hill.

The fields and lanes were swarming
With holy-day folks in their best;
Released from their six days' cares,
By the seventh day's peace and rest.

I heard the light-hearted laugh,
The trampling of many feet;
I saw them go merily by,
And to me the sight was sweet.

There's a sacred, soothing sweetness,
A pervading spirit of bliss,
Peculiar from all other times,
In a Sabbath eve like this.

Methinks, though I knew not the day,
Nor beheld those glad faces, yet all
Would tell me that nature was keeping
Some solemn festival.

The steer & the steed, in their pastures,
Lie down with a look of peace,
As if they knew 'twas commanded,
That this day their labors should cease.

The lark's vesper song is more thrilling,
As he mounts to bid heaven good night;
The brook "sings" a quieter "tune;"
The sun sets in lovelier light.

The grass, the green leaves, & the flowers,
Are tinged with more exquisite hues;
More odorous incense from out them
Steams up with the evening dews.

So I sat last Sunday evening,
Musing on all these things,
With that quiet gladness of spirit,
No thought of this world brings.

I watch'd the departing glory
Till its last red streaks grew pale,
And Earth and Heaven were woven
In Twilight's dusky veil.

Then the lark dropt down to his mate,
By her nest on the dewy ground;
And the stir of human life
Died away to a distant sound.

All sounds died away—The light laugh,
The far footstep, the merry call,
To such stillness, the pulse of one's heart
Might have echo'd a rose leaf's fall.

And, by little and little, the darkness
Waved wider its sable wings,
Till the nearest objects, and largest,
Became shapeless, confused things.

And, at last, all was dark—Then I felt
A cold sadness steal over my heart,
And I said to myself, "Such is life—
So its hopes and its pleasures depart,"

And when night comes, the dark night of age,
What remaineth beneath the sun,
Of all that was lovely and loved,
Of all we have learnt and done?

When the eye waxeth dim, and the ear
To sweet music grows dull and cold,
And the fancy burns low, and the heart—
Oh, Heaven! can the heart grow old?

Then, what remaineth of life,
But the lees with bitterness fraught?
What then—But I check'd as it rose,
And rebuked that weak, wicked thought.

And I lifted mine eyes up, and, lo!
An answer was written on high,
By the fingers of God himself,
In the depth of the dark blue sky.

There appeared a sign in the east,
A bright, beautiful, fixed star,
And I look'd on its steady light,
Till the evil thought fled afar.

And the lesser lights of Heaven
Shone out, with their pale soft rays
Like the calm, unearthly comforts
Of a good man's latter days.

And there came up a sweet perfume
From the unseen flowers below,
Like the savour of virtuous deeds,
Of deeds done long ago;

Like the mem'ry of well-spent time,
Of things that were holy and dear,
Of friends "departed this life
In the Lord's faith and fear."

So the burthen of darkness was taken
From my soul, and my heart felt light;
And I laid me down to slumber
With peaceful thought that night.

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